THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.*"—Words of Jesus to the Nephites. III NEPHI 11: 14.

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INSPIRATION AND REVELATION.

BY ELDER J M. SJODAHL, ASSOCIATE EDITOR OF THE "DESERET NEWS."

IF I were asked to define the meaning of the word inspiration, I would say that in a general sense it denotes the influence of the divine Spirit upon the human intellect, whereby this is quickened to a keener perception of truth, or stimulated to more than common activity. In this broad sense of the word we properly speak of the inspiration of poets, of artists, of scientists, of inventors, of travelers. We properly regard such works as Milton's Paradise Lost, or Bunyan's Pilgrim's Progress; the masterpieces of Michael Angelo, or Thorvaldsen; the results of the researches of Galileo or Newton; the inventions of Gutenberg, or Edison; and the discoveries of Columbus, or Stanley, as the works of inspiration; for all truth flows from the same divine fountain.

But there is a more restricted sense in which the term inspiration is commonly used. It denotes that divine influence upon the mind of man, as a result of which truth pertaining to religion is given to mankind. As a general rule, when we speak of inspiration, we refer to the divine influence. Inspired men are those selected and authorized by the Lord to declare true religious doctrines to their fellow men. We regard their words, spoken or written, as inspired, meaning thereby that they have divine approval and authority.

Concerning the question of how the Lord inspires His chosen instruments to declare His mind and will to His children, many opinions have been held. In the ancient pagan world it was generally considered that when a person was under the divine influence, all voluntary action was suspended. The individual inspired became a mere speaking tube through which the divine thoughts found expression. The universal belief of the pagan world was that the human mind possesses capacity to receive impressions of the divine will, and that this faculty is not equally developed in all. In some, they held, it is very strong, and these are then chosen as the special instruments. When God speaks through them, they thought, He overpowers their soul for the time being, and takes entire possession of them. The consciousness of the "medium" ceases, and God speaks, mechanically, as it were, through him or her. Such were the oracles of old. They sometimes spoke, it was claimed, languages unknown to themselves, as when Ptoios gave, as alleged, an answer in the Carian language which only the questioner could understand. And often they claimed not to know the meaning of the messages they delivered.

This pagan view, though largely founded on superstition rather than fact, is noteworthy, because it has been lingering among theologians for many centuries, and it is a question whether the world is entirely free from it now.

The first Christian writers did not pay special attention to the question of the mode of inspiration. The fact itself that the Almighty had authorized some of His children to teach and speak under divine influence and with divine authority, they maintained, but how they were inspired was not to that age a question of first importance. Clemens Romanus praises the Corinthians for carefully attending to the words of God, and adds: "Look into the holy Scriptures which are the true words of the Holy Ghost." Justin Martyr quotes largely the words of Christ. He also says: "For there were among the Jews certain men, prophets of God, by whom the prophetic Spirit foretold beforehand what would come to pass." Theophilus of Antioch says: "The holy prophets who foretold things as they happened, being taught by the Spirit." Irenæus observes: "Well knowing that the Scriptures are perfect, as being dictated by the word of God and His Spirit."

On the fact of the inspiration of the prophets and apostles of the Lord, the early fathers were unanimous, and they quoted copiously from their writings in support of their own teachings. But on the question of how God inspired them, they were not clear, and perhaps that is one reason why some of those excellent men fell into the absurd error of regarding the verses of the pagan sibyls as also divinely inspired. Though these sibyls were no better than our gipsy fortune tellers, Justin, Clement of Alexandria, Athenagoras, Theophilus of Antioch, Origin, Tertullian, and even Augustine, quote them so earnestly that the early Christians were derisively called sibyllists. Had they had a clearer appreciation of the nature of divine inspiration, they would perhaps not have fallen in this peculiar error.

In the middle ages, when the supremacy of "infallible Rome" and the authority of the general councils were questioned, inspiration, as applied to the Scriptures, was taken up and seriously investigated. It was necessary to do so, in order to find a sure foundation for Protestantism. If the Bible was to be appealed to as of supreme authority in all controversies regarding doct-

rine and practice, there must be some easily understood reason for this. And it was found in the inspiration of the authors. "It is a great pride, presumption and wilfulness of the pope," says Luther, "in that he, being but a human creature, will presume, without Scripture, to set himself against the Scripture, and will exalt himself above the same."

When the investigation into the subject of inspiration proceeded, several theories were formed.

Some held, approaching very near the old pagan view, that God dictated to the inspired authors the books they wrote, word for word. If a copy of the Scriptures, as originally written, could be found, they thought, we would have a text in every detail dictated by the Holy Spirit.

It is evident that this theory is not sustained by facts, nor by any claims the sacred authors make for their writings. But, even if it were true, it would be absolutely useless to us, for the simple reason that not one such copy exists. The most carefully prepared text now extant is very much different from that first penned, and the verbal inspiration theory is therefore without practical value at the present time, as it has been, ever since the first manuscripts were lost to the world.

Another theory held that whatever is essential in the Scriptures, is inspired; whatever is not essential, is merely human. But that theory is useless unless there is some infallible authority to tell us what is essential and what is not. To one this doctrine may seem essential; to another, that. So that theory requires a divinely appointed interpreter, a messenger to explain the Word, as did Philip to the Ethiopian.

The theory that has been maintained by some, that everything in the Scriptures with a moral tendency is inspired, while that which has no such tendency is not inspired, is open to a grave objection. It presupposes that man, even though uninspired, is capable of passing judgment upon the moral bearing of any given part of the Scriptures, whereas the truth is that man must come as a disciple to learn moral truth from the inspired word. He must approach it as a student, not as a master.

The Holy Spirit, when acting upon such human minds as are prepared to receive inspiration, declares the truth to them, and guides them in the expression of the knowledge thus obtained. When the Spirit opens their vision to new truths, or unveils to them facts not formerly known, we say they are receiving revelations. Inspiration we ascribe to every word, or act, uttered or done under the special guidance of the Spirit of God, while revelation, properly speaking, means those acts of the Spirit by which truths previously unknown are communicated to the children of God. Inspiration discovers new truths, and superintends their communication to those for whom they are intended. A servant of the Lord may be inspired, may speak or write by inspiration, though, for the time being, he may not be commissioned to communicate a revelation. He speaks by inspiration even when he declares truths previously revealed, provided he is under the influence of the divine Spirit.

Inspiration does not mean that the use of the human faculties is for the time being suspended. On the contrary, the Lord, when selecting an instrument through whom to communicate with His children, uses the gifts and

graces with which such instrument is endowed. This is clearly visible in the inspired writers. Each has his own peculiar style. Compare Isaiah and Ezekiel, Paul and John. Even the peculiar training, the modes of thought, and perhaps the prejudices of each, are sometimes visible in their writings. For instance, Luke, himself a physician, in relating the familiar incident of the woman who, by touching the Savior, was healed of an ailment of long standing, carefully states that though she had spent much money on physicians, she could not be healed by any. Mark, writing under the direction of Peter, the unpolished fisherman, bluntly asserts that "she had suffered many things of many physicians." Both writers were inspired, but that did not prevent them from expressing the same fact, each in his own peculiar way.

Inspiration admits research and study. Luke declares he had "diligently inquired" into the facts he was about to record in the "Gospel" that bears his name. And as it admits study, it admits the quotation from other books, seculiar and sacred. It admits of the employment of all human agencies available for the pursuit of truth.

One of the critics of the Book of Mormon some years ago presented to Utah audiences the objection that that sacred record is too imperfect in language to admit the inspiration of the Prophet Joseph in the translation of the original record. In other words, he held that certain imperfections of grammar proved that the Prophet was a pretender. We think not. Inspiration never was intended to teach grammar any more than its object is to teach penmanship, or orthography and punctuation. It is just as rational to say that a man who does not know the rules of punctuation cannot be inspired, as to say that a perfect knowledge of grammar is essential. It is not so. The writers of the New Testament were Hebrews, and their writings in Greek are in some particulars so different from classical Greek, that special rules of grammar, and special dictionaries have been prepared for the benefit of the student. To quote an eminent scholar: "While we need a knowledge of Greek generally in order to read the New Testament, we need, in order to understand it, a knowledge of New Testament Greek, and of the Old Testament version. So essential is this knowledge, that a merely English reader, with only his English Bible, may understand the New Testament better than the scholar who brings to the investigation of a particular passage, only classical acquisitions."

And yet, with a full knowledge of the truth of this fact, pretended scholars dare to ridicule the claims of the Prophet Joseph to be an inspired messenger of the Lord, because, at the time he was called upon to give the Book of Mormon to the world, his knowledge of English grammar was imperfect! If the Lord can use as His instruments only infallible grammarians, when would His work be accomplished? Where is there any infallible human beings?

Teach me to feel that Thou are always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

THE MYSTERIES OF LIFE.

THE MANY THINGS WE DO NOT KNOW. THE DIFFERENCE BETWEEN THE MYSTERIOUS AND THE MIRACULOUS.

THE purpose of this article is to clear up in the minds of the vast number of intelligent people an almost universal confusion, in confounding the idea of mystery with the idea of miracle. No sane person, however mediocre his intelligence, can for a moment entertain the least doubt concerning the mysterious. The fact of the matter is that we ourselves, and almost everything we touch, and every event of our own lives, the simplest as well as the most complex, are shrouded in mystery so profound that the most comprehensive and penetrating intelligence barely touches the surface of the unfathomable depths in which these mysteries reside.

A morsel of bread on the lips of the humblest beggar wraps within its apparently insignificant mass mysteries innumerable, mysteries impenetrable, mysteries unfathomable. The keenest intellect of the most profound philosophers, in any direction their thought may take, proceeds but a few short steps, and then is arrested against a wall of adamant, behind which it is impossible to go. That little morsel of common bread, if followed through all the processes accompanying digestion, is one of the most wonderful studies in which the human mind can engage. Apparently utterly lifeless, these particles of grain, converted into human food, become red, arterial blood, and this goes coursing through the arterial system of that wonderful microcosm, the human body; at every point in its progress a particle is taken up here and goes to make adipose tissue, another particle there is turned into muscle, the finger nails select the silex of which they are composed, the tiniest hair upon the human body takes its own, and leaves everything alien to its uses. The nerves get nourishment from the same morsel of bread, and even the brain transfuses this common matter into the glowing, scintillating imagination of the poet, and the visions of Milton or Shakespeare are fed with a grain of wheat. The morsel of bread, in its ultimate analysis, is converted into a Paradise Lost, a Hamlet or a Macbeth. No brain has ever been keen enough, comprehensive enough, penetrating enough, powerful enough to pursue the study of this mysterious transformation beyond the threshold of all these wonderful, incomprehensible processes.

The grain of wheat itself, from which the morsel of bread was made, is just as profoundly mysterious as these conversions of the apparently lifeless bread into glowing thought. One grain of wheat goes into the cold, dead ground, germinates, buds, grows, and burgeons until by the mysterious processes of life it becomes multiplied a hundredfold. Huxley, Agassiz, Tyndall, and all the philosophers back through Bacon and Des Cartes to Aristotle, knew just as much about all this as is expressed in the old nursery rhyme:

"How oats and beans and barley grows,
You and I and nobody knows."

Two rose bushes stand side by side in the same garden plot. One is crim-

son as the sin of Cain, and one is spotless as the spirit of an angel. Why is it that one stem bears a red rose, and the other stem bears a white rose? The child knows as much of the reason why as President Wheeler of the University of California, or President Jordan of Stanford University. At every step we take, in everything we do, in everything that is done around us, in everything we see, mysteries grow and multiply until the brain goes whirling in confusion as it tries to probe these mysteries and solve the reason of their being.

But no sane person can entertain for a moment any doubt of these mysteries. All the knowledge any human being possesses is founded upon his own experience or upon the experience of those who have gone before him. The five senses are the only gates by which knowledge can enter the mind. The material world around us, above us, beneath us, and the impressions which this material universe produces upon our minds through these senses, are the only sources of our knowledge.

What, then, is a miracle? Although the mysterious and the miraculous should not be confounded, yet there is an excuse, if not a reason, for the confusion. While a thousand mysteries going on in the sphere of our own experience every day we live are in every sense the product of natural laws, whether we can comprehend the action of these laws or not, and are in no sense miraculous; yet there is no recorded miracle on the pages of history that does not embody in it, in a higher sense, many, if not all, of the elements of mystery. The difference between mystery and miracle is that we know of the processes, whose source is too profoundly mysterious for us to reach, by which natural events proceed. Our knowledge of these events, too mysterious to fathom, comes to us through the light of our own being, by one or more of the gates of our five senses, and they are embodied in some material, natural fact. They are matters of more or less everyday experience. We cannot understand why one rose is red and another white, but we know the fact. We know it through the gates of our own senses. To have any doubt or question about this kind of fact is madness. Miracles are not produced by the ordinary, everyday operation of these known, though incomprehensible, natural laws. Miracles may or may not be produced in direct opposition to the action of natural laws, or they may or may not be produced by setting into action a higher form of these same natural laws, or laws not ordinarily in action with this everyday world in which we live.—*Los Angeles Times.*

GOD'S RECKONING OF TIME.

We are requested to answer this question: "What does Peter mean by his saying in II Peter ii: 8?" We should say he means exactly what he says Here is the text:

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Peter evidently had reference to Psalm 90, verse 4: "For a thousand years

in thy sight are but as yesterday when it is past, and as a watch in the night." His purpose was to show that "The Lord is not slack concerning His promise as some men count slackness." Or in other words, that which seems a very long time to men is not so in the sight of the Lord. By reading the previous verses of the chapter in Peter quoted from, it will be seen that the Apostle was showing the folly of people who were complaining because the promises of the Lord concerning His second coming were not fulfilled as quickly as they anticipated, and they assumed that those promises had fallen to the ground. Hence Peter's remark concerning God's eternal view of time and men and things not being bounded by human conceptions of duration.

But there is a principle associated with the plans and purposes of the Almighty in regard to His creation, which have some bearing on the matter alluded to by the ancient writer. It is made manifest in the Book of Abraham, translated from the Egyptian by the Prophet Joseph Smith, and contained in the Pearl of Great Price. It is there revealed that when the Lord showed Abraham the stars of heaven in their multiplicity and relationship to one another, and promised him that his seed should be as numerous as those heavenly bodies, he also showed him how the solar system revolved around another system, and they around another, until a great governing orb was reached called Kolob. And Abraham wrote, saying:

"And the Lord said unto me by the Urim and Thummin, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord after His manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob."

This throws light also upon those "days" of creation mentioned in the first chapter of the book of Genesis. There is no need for us to elaborate on this subject. It is one pretty generally understood by the Latter-day Saints, although it may not be accepted by persons who differ with them on such matters.—*Deseret News.*

Contentment.—One cold winters's night not long ago, a poor beggar woman, with her shivering, starving little daughter about four years old, was wandering along one of the most dismal streets of New York City. They had no home, no friends, no supper, no bed! They were very weary and sad. At length they entered a miserable alley in an unfrequented part of the great city, and came to an old out-house, where the weary, famished mother found a broken cellar door on the ground, which she leaned up beside a dirty wall, and under this poor shelter she crawled with her suffering child tightly folded in her arms for a single night's lodging. The little girl hugged close up to her mother's bosom, and soon began to get warm and sleepy there. The poor child felt so gratified even for that cheerless bed that she looked up in her mother's face and said, with child-like earnestness: "Mother, what do poor people do who have no cellar door in cold winter nights?" There is a definition to the word contentment.—*Humanity.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 19. 1906.

EDITORIAL

THE HEART'S ETERNAL TENDERNESS.

As sin hardens the heart, so love mellows it; and the degree of hardness or of mellowness is in proportion to the distance which the soul has gone adown the sinful road or walked in the path of righteousness. One way leads into the regions of darkness and hate, the other into that of eternal light and life and glory. Sin closes up the heart, and makes its owner cruel, unfeeling, and bitter. Love opens the heart as the sunlight opens the buds, and makes it sensitive and tender.

God is the source of all love, and the channel through which the strongest current of that love flows to man is the Gospel of the Lord Jesus Christ. The water of life is given freely through this channel, and those who drink of that water become more gentle, more kind, and love more dearly all their fellows in this world of hard endeavor. As we grow nearer to the perfectness of our Father in heaven, our hearts take on a tenderness which will be as eternal as the heart itself.

The nearer the human family is drawn together by the bands of love, the more sensitive will our hearts be for each other. The closer we grow in the love of God, the more gladness we will feel at another's joy, and the keener we will suffer because of another's sorrow. When the perfect cord of love extends from heart to heart, we shall all feel the vibrations which sweep around the completed circuit of the race.

Some religionists have taught that when the saved get to heaven, their happiness will be augmented by contemplating the sufferings of the lost—contrasting their own happiness with the sufferings of the damned. Jonathan Edwards, it is recorded, once said that "the sight of hell torments will exalt the happiness of the Saints forever. . . . It will make them sensible how happy they are. A sense of the opposite misery, in all cases, greatly increases the relish of any joy;" but this cannot be true. A heart that can feel joy must also be capable of feeling sorrow. When a heart has ceased to feel, it is dead; and the Saints who have become perfected and have entered into the celestial worlds are not dead by any means, but they have life "more abundantly" than ever before.

Some may think the words of John contradict these statements wherein he describes the condition of the saved in the "new heaven" and the "new

earth." "And God shall wipe away all tears from their eyes," he says; "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

This, no doubt, has reference to the conditions which will exist on the sanctified earth. There will be no sin on it, therefore no occasion for suffering either of self or in sympathy with others. We cannot say that it will be naturally impossible for the heart to feel pain—only that all causes of pain and suffering will be removed—the heart will still retain its tenderness, capable of being impressed with and feeling for another's misfortune or misery.

An interesting case in point is that of the three Nephite disciples whom we read of in the Book of Mormon. (III Nephi xxviii.) Jesus perceived that they desired to remain on the earth to labor in the ministry until He should come again.

"And he (Jesus) said unto them, Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me;

"Therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven;

"And ye shall never endure the pains of death; but when I shall come in my glory, ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father.

"And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world: and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand;

"And for this cause ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one."

These three disciples were caught up into heaven, and a change was "wrought upon their bodies that they might not suffer pain nor sorrow, *save it were for the sins of the world.*" We are further told that this change, although it "was not equal to that which should take place at the last day," yet it was sufficient to place them beyond the power of Satan, that he could not tempt them. "They were sanctified in the flesh, that they were holy, and that the powers of earth could not hold them."

Notwithstanding all this change, note that *the compassion of the heart was not destroyed.* It still retained its tenderness. These men could defy all the powers of earth and hell; prison walls could not hold them; fiery furnaces could not burn them; wild beasts would not harm them; wicked men tried every way to destroy them, but failed. When these men found that they could not stem the awful tide of wickedness which threatened to destroy their nation, we read that "from this time the disciples began to *sorrow for the sins of the world.*"

One of the sweetest of thoughts is that the heart of God our heavenly Father is full of compassion for His children.

"Man may dismiss compassion from his heart, But God will never."

The love of God is constant, and "charity never faileth."

Enoch, the seventh from Adam, talked with the Lord; and the Lord showed unto him, among other things, the wickedness which should prevail among the children of men. He saw that Satan and his angels laughed because of the power which they had obtained to lead souls down to destruction. The account, found in the Pearl of Great Price, continues as follows:

"And it came to pass that the God of heaven looked upon the residue of the people, and wept; and Enoch bore record of it, saying, How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

"And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?

"And were it possible that man could number the particles of the earth, yea, and millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

"Thou hast taken Zion to thine own bosom, from all thine creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it that thou canst weep?

"The Lord said unto Enoch, Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day that I created them; and in the garden of Eden, gave I unto man his agency;

"And unto thy brethren have I said, and also gave commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection; and they hate their own blood;

"And the fire of my indignation is kindled against them, and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.

"Behold I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also.

"Wherefore, I can stretch forth my hands and hold all the creations which I have made; and mine eye can pierce them also; and among all the workmanship of my hands there has not been so great wickedness as amongst thy brethren;

"But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands: wherefore should not the heavens weep, seeing these shall suffer?"

"How is it," asked Enoch of the Lord, "that thou canst weep, seeing thou art holy, and from all eternity to all eternity?" Why should God, the Almighty, the Allwise, the Maker of the heavens and the earth—why should *He* weep? What is the answer?

The human race are God's children, and as such He loves them with a Father's love. These children have their agency—a necessary condition for a perfect development. They may choose to do good, to love the Lord their

Father and keep His commandments; or they may choose to do evil. If they choose the latter, the results are disastrous to themselves. If they break law, they must suffer the penalty, and how terrible that suffering! The Father sees His children's waywardness, and His tender heart yearns over them. He cannot force them to do the right, and they will not learn the lesson except through the school of suffering. As they suffer, the heart of God is touched so "that the heavens weep, and shed forth their tears as rain upon the mountains." What an inexhaustible store of love lies in the heart of the Father for us! No fear that that heart will ever cease to feel for frail humanity. If we will but let Him, what a wealth of love He will pour out upon us! By committing sin we close the door against Him that He cannot come to us, and then the Great, Tender Heart feels for us, and suffers—to what extent we may not know.

What an incentive is here for righteousness; to know that every act of our lives not only influences fellow souls on earth, but through a subtle cord which binds us to the Father, He also is made to know and feel! How careful we should be not to do wrong, and how valiant in the cause of truth, to labor all our days to bring to pass much righteousness! There is inspiration in the thought that we are so closely connected with God: "In Him we live and move and have our being," for He is the one great spiritual head of the race, and His Father-heart yearns for His children. Being perfected in righteousness and love, the tenderness of that heart is assured throughout eternity.

N. A.

Arrivals.—The following missionaries arrived at Liverpool July 13, 1906, per s.s. *Arabic*: For Great Britain—Victor S. Amussen, Samuel R. Egbert, Logan; David R. Tolman, Ira J. Stoker, Bountiful; Henry K. Bytheway, James D. Dean, Salt Lake City; James A. Cragun, Smithfield; Eugene L. Roberts, Provo; Richard West, East Garland; Leonard M. Miller, Murray; Parley B. Rees, Brigham City; Helaman P. Webster, Cedar City; Henry E. Taylor, Jr., Ogden; Standley H. Rich, Turnpike, Idaho. For Switzerland and Germany—Ebenezer O. Wilcox, Jr., Fielding; Heber R. Bingham, Wilson; Horace S. Ensign, Clyde W. Lindsay, Ogden; Samuel N. Burgi, William W. Abplanalp, Midway; Alma Revoir, West Jordan; Albert W. Winkler, Mount Pleasant; Benjamin F. Cummings, Jr., Sidney D. Alder, Salt Lake City; Orin Roper, Preston; Archer Willey, Castle Dale. For Scandinavia—Sister Ingeborg Oleson, Brigham City. For Sweden—Thomas Sponberg, Preston. For the Netherlands—Joseph A. Kingdon, Salt Lake City. For Turkey—Bertrand W. Clayton, Salt Lake City.

FROM THE MISSION FIELD.

Baptisms at Glasgow.—On Friday evening, July 13th, 1906, a baptismal service was held at the Gorbals Public Baths in Glasgow. After a few remarks by President Brown relative to the obligations and importance of the steps about to be taken, the ordinance of baptism was administered, and the enrollment of the Glasgow branch was increased by two. Elder Arthur T.

Pendrey officiated, and the confirmations were performed by President Brown and President Richardson of the branch.

Items from West Hartlepool.—The Saints of the West Hartlepool branch held a social on Monday, July 2nd, in honor of Elder Joseph A. F. Everett, who is returning to his home.

On Sunday, July 8, 1906, a district meeting was held in the West Hartlepool branch. The afternoon meeting was well attended, and at the evening service one hundred and fifty persons were present.

A baptismal service was held on Friday, July 13, 1906, on the sands at Seaton. After an address by Elder Joseph A. F. Everett on the necessity of baptism, six honest souls were initiated into the fold of Christ, Elders Everett and Ralph Harker officiating.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for July 29, 1906.

22. PROPHECY AND REVELATION (Continued).

1. The Gospel to be restored. Isaiah 29: 11-16; Daniel 2: 44; Rev. 14: 6, 7.
2. Prophets yet to come. Rev. 11: 3-12.
3. The Holy Ghost promised. Joel 2: 28, 29; John 14: 16, 17; Acts 2: 38, 39.
4. Mission of the Holy Ghost. John 14: 26; 16: 13, 14; I Cor. 2: 9-14; 12: 13; I John 2: 20, 27; 3: 24.
5. Modern prophecies. Doc. and Cov. 1: 4, 5; 3: 16-20; 4: 1; 5: 5-20; 6: 1; 11: 1; 12: 1; 18: 44; 35: 15, 24, 25; 39: 15; 45: 65-71; 49: 24, 25; 58: 64; 103: 5-20; 118: 5; 122: 1-4; 130: 12, 13.

AN AUDIENCE WITH KING OSCAR II.

PRESIDENT GRANT AND PARTY VISIT THE SWEDISH MONARCH AT STOCKHOLM.

WHILE attending the conference of Swedish Elders held recently in the city of Stockholm, President Grant suggested to a party of sight-seers who were with him that it would be interesting to call on his majesty King Oscar II and greet him pleasantly. All agreed to the enjoyment of such a pleasure, but the question was, how could it be accomplished? Kings are not easily approached, as they are usually hedged in by many formalities which are not easily overcome. "However, we can only try," said President Grant. They had heard of the many gracious things which the Swedish monarch had done and his tendency at times to lay aside formality, so they took courage.

On the afternoon of July 4th the party went by tram-car out to Rosendal

Palace, the king's summer residence, located a short distance from the city. It is a small, modest building situated amid green lawns and trees. As the party strolled up the pathway leading to the palace, they were surprised to see the lack of guards or of restrictions. People came and went along the road a few rods from the front door. Children played on the grass, and with the exception of a tent some distance away among the trees around which were a few soldiers, there was no signs of police or guards.

The party seated themselves on the benches in front of the palace, while President Grant wrote on a slip of paper in pencil a brief note addressed to his majesty, and stating that a party of fifteen Americans would like to have the pleasure of greeting him, as a pleasant remembrance of their visit to Stockholm. With this note President Grant and Elder August Carlson advanced to the front door where they were met by a watchman, to whom they introduced themselves and stated their business. They were informed that the King was engaged, and the guard thought it would be impossible for them to see him. They urged their case earnestly and said they were willing to wait until they could see him. The guard introduced them to a chamberlain who announced them to the King, asking them to await the answer.

In a few minutes he returned and said if the party would come to the palace the King would see them.

A motion from President Grant's hand told the remainder of the party who were reclining by the roadside and talking about a "wild goose chase," to advance. Reaching the palace, they were told to stand by the steps and the King would come out and speak to them. Immediately the tall form of his majesty appeared. He was dressed in plain black, and wore a soft black hat. He came up to within a few feet of the party, who bared their heads and greeted him.

"Good day, gentlemen," said the king. "Are you all from Utah?"

"Yes; all of us," was the reply.

"Are you all Mormons?" was the next query.

"We are all Mormons, your majesty."

Elder Carlson then introduced President Grant as an Apostle of the Church, whereupon the King raised his hat and looked keenly at President Grant, as if much surprised. President Grant looked the King straight in the eye, and thanked him for the high respect he had shown our party by granting them the honor of this visit.

As the King spoke in Swedish, Elder Carlson addressed him in that language, saying, "We desire to express our hearty thanks to your majesty for the liberty we have in this beautiful land to preach and spread our holy religion without being hindred."

The King bowed and said, "Liberty! yes that is best. I do not desire in any way to hinder any from worshiping God as their conscience leads them. Our constitution guarantees such freedom to all, and it is my desire to have that law respected. By this I do not say that I believe in your teachings. I have my belief, and you have yours, and that is as it ought to be."

"We understand that," said Elder Carlson, "and it gives us pleasure on this America's greatest day—America's day of Independence—to have the great honor of meeting your Majesty."

The King replied, "That is so; to-day is the 4th of July, America's day of Liberty. Were you all born in Sweden!"

"About half of us were born in Sweden," was the reply; "the others were born in America. We can all speak English, but only about half of us can speak Swedish."

The King turned to Elder Miles L. Jones, and speaking in English said to him, "You were not born in Sweden." Elder Jones replied, "No, your Majesty."

"Have you been in Sweden before?"

"No, your Majesty."

President Grant then said, "This is my fourth visit to your beautiful country." Others of the party stated that they had visited Sweden before.

"Are you all missionaries?" asked the King.

"All but four." Brother Andelin and Sister Clark were introduced as singers, and Brother Clawson as a pianist.

The King then asked Sister Clark how she liked Sweden, and if she could speak Swedish, to which she answered that she could not speak Swedish, but she thought Sweden was a beautiful country.

"Yes, Sweden is a beautiful country," said the King. "How long do you intend to stay here?"

Elder Carlson answered that two or three expected to stay for a year, and the others would leave the next day.

The King then turned to enter the palace, and said, "God be with you all, adieu."

The party replied, "adieu," and departed.

Those composing the party were: Heber J. Grant, Serge F. Ballif, Alex. Nibley, Nephi Anderson, R. Eugene Allen, Miles L. Jones, August Carlson, George C. Smith, Bernard Newren, Axel A. Nylander, H. A. Andelin, Spencer Clawson, Jr., Willard Andelin, Arvilla Clark, and Arvid Nylander.

CURRENT COMMENT.

Bad Names to Call Brethren.

We clip from the *British Weekly* the following. It is given merely as one more proof of the position taken by the Latter-day Saints that the various Christian churches are *not* simply branches of the one true Church. In the true Church members at least respect each other:

"The Roman Catholic Bishop of Leeds said at a demonstration that the Education Bill outraged every law, human and divine. It was an iniquitous Bill, ignoring the rights of parents which God had given them, and which right no man could take away. It would rob them of their schools, magnificent buildings erected out of the pence of the poor. The Liberals came with a mighty majority, a majority which was won under false—aye, base—issues. Some people said they ought to be courteous to these men. What! Courteous to blackguards, courteous to thieves? This, he knew, was plain talking, but he must indulge in it. A Mr. Charles Russell followed in a speech full of vulgar vituperation."

Hints on Health.

A READER of the STAR sends the following:

"In speaking of longevity, an old gentleman said he did not think many of the young people of to-day would live to a great age because they were allowed to eat and drink many things that were injurious. He said he was seventy-seven years of age and enjoyed excellent health. Born in Yorkshire, but now living in London, he is the youngest of a family of thirteen, most of whom have lived to a great age. One brother died when in his hundredth year, a sister died at the age of eighty-nine, and just recently another sister has died at the age of ninety. He attributes the family's good health and longevity greatly to the fact that his parents never allowed their children to drink tea or coffee, giving them a plentiful supply of good, fresh milk instead. They had very little meat, but plenty of light puddings and garden stuff. They were brought up on a farm."

How to Get Out of Bed.

THE following advice from an exchange is hardly applicable to ninety-nine persons out of a hundred, but for the sake of the hundredth one, it is here given:

"Don't jump out of bed immediately your eyes are open. Remember that while you sleep the vital organs are at rest. The vitality is lowered, and the circulation is not so strong. A sudden spring out of bed is a shock to these organs, especially the heart, as it starts to pumping the blood suddenly. Take your time in getting up. Yawn and stretch. Wake up slowly. Give the vital organ a chance to resume their work gradually.

"Notice how a baby wakes up. It stretches its arms and legs, rubs its eyes, and yawns, and wakes up slowly. Watch a kitten wake up. First it stretches out one leg, then another, rubs its face, rolls over, and stretches the whole body. The birds do not wake up and fly as soon as their eyes are open; they shake out their wings, and stretch their legs, waking up slowly. This is the natural way to wake up. Don't jump up suddenly, don't be in such a hurry; but stretch and yawn, and yawn and stretch. Stretch the arms and the legs; stretch the whole body. A good yawn and stretch is better even than a cold bath. It will get you thoroughly awake, and then you will enjoy the bath all the more."

Norway's New King.

THE coronation of King Haakon and Queen Maud of Norway took place June 22, 1906, at Trondhjem in the old cathedral where the kings of Norway are crowned. Great crowds and much enthusiasm marked the occasion.

The ever-present reporter claims to have had an interview with the King shortly after the coronation. The *Daily Express* prints the following sensible expressions of the new King:

"To start with, life in Norway is simple and strong. It is among the most splendid scenery possible, and then again a King must live the life of his people. That is at least my sentiment. We are no longer in the time of desolated courts—kept apart from the national life. The responsibilities and

duties of kings have developed considerably. For my coronation I have persisted in the view that it would be limited to a religious ceremony inside the cathedral. They wanted a procession through the streets on foot in order that there should be a spectacle for the people, but I do not like to take part in popular spectacles. I think I ought to tell you on this head that I have an absolute horror of photographers who surprise one in some chance attitude, who catch some detail more or less flattering, and make of it as they say, 'an historical document.' They must not count much on me to increase their historical documents. When I receive this crown it will be a solemn and religious act which ought to have nothing about it of an exhibition, and when I go walking it is simply in the midst of the people."

FAITH.

Not when the way lies smooth before my feet,
Not under tender skies and favoring breeze
To trust my Guide with confidence complete,
But when the clouds hang low, and sullen seas
Snarl with white teeth around my bark in rage,
Then—then to fare across the glooming sea
And fling defiance where the warfares wage
Against my craft—this seemeth faith to me.

ETHEL A. MACNISH,

REDEEM THE TIME.

The time is short—
If thou wouldst work for God, it must be *now*;
If thou wouldst win the garlands for thy brow,
Redeem the time!
I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender;
The time is short!

H. BONAR.

DIED

COLE.—At Farnworth, Lancashire, May 18, 1906, Amy Berry Cole, the beloved wife of Brother Charles Cole, five days after marriage, aged 25 years.

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